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THE THEOSOPHICAL FORUM

ISSUED BY DIRECTION AND UNDER THE AUTHORITY OF

THE THEOSOPHICAL SOCIETY IN AMERICA.

For free distribution to members. The T. S. in America is not responsible for any statements herein. Published by the Theosophical Society in America, at the Hotel St. Andrew, 72d street and Boulevard, New York City.

A. H. SPENCER, Acting President.

Each member is invited to send questions, answers to questions, opinions, and notes upon Theosophical subjects. When necessary, the various communications will be condensed by the editor. Members should be careful to write distinctly and on one side of the paper only.

In sending questions, or answers to questions, whenever an assertion is made that such and such is a doctrine, or that "it is said in Theosophical literature," and the like, the name of author, article, volume, and page referred to must be given.

All communications should be addressed to **The Editor, Theosophical Forum, Hotel St. Andrew, 72d Street and Boulevard, New York City.**

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OFFICIAL NOTICE

TO THE BRANCHES AND MEMBERS OF THE THEOSOPHICAL SOCIETY IN AMERICA.

The Fourth Annual Convention of the Society which met at Handel Hall, Chicago, on February 18th, came to an abrupt conclusion. A brief memorandum of the circumstances, with other papers, follows.

Endeavor was made, in accordance with an elaborate and carefully prearranged plan to annul the Constitution of the Society and convert it into a literary annex to a new Society, established by Mrs. Tingley, and of which she was to be for life the sole director and source of authority.

Members need not be reminded that before our Constitution can be changed it is necessary to file the proposed amendments with the President of the Society not less than three months before the Convention, and that these amendments must be printed and sent to the Branches at least two months before Convention. Also that the amendments, in order to be effective, must receive the affirmative vote of not less than two-thirds of all delegates present and voting. Neither of these conditions was complied with. The

Branches were not notified, and there was no ascertainment of the number of delegates voting on either side. The illegality of the action taken made it null and void and left those delegates and members who disapproved of it, no other course than to hold their own meeting, whereat was discussed the best plan of procedure for the future. It was unanimously agreed to continue the T. S. A. as at present constituted. The Executive Committee of the T. S. A. being vested with the government of the Society between Conventions, and having power to fill vacancies, proceeded to complete its membership by electing members to succeed those who had vacated their positions that morning; and then elected Mr. A. H. Spencer Vice-President and Treasurer of the Society, the officer previously acting as Treasurer having likewise abrogated his position, while there had been a vacancy in the Vice-Presidency since September, 1897.

It was decided by the Executive Committee to at once advise the members and the Branches of the action taken, by sending them copies of the minutes of the meeting, including certain important resolutions passed at that meeting, together with such other papers and information as would enable the members and Branches to consider the present situation intelligently.

It is proposed to maintain the organization according to the plans outlined and established by the Constitution, to re-issue *The Theosophical Forum* and to continue the legitimate activities of the T. S. A. in an orderly and lawful manner.

Your co-operation and support in carrying on the work of the Society are earnestly invited. Please send your full name and address to the Vice-President. Secretaries of Branches are requested to send the Vice-President a full list of the names and addresses of the members of their Branches.

(Signed) A. H. SPENCER,
Vice-President and Acting President,

On behalf of: J. D. BUCK,
A. P. BUCHMAN,
GEORGE M. COFFIN,
GEORGE E. HARTER,
WILLIAM LUDLOW,
WILLIAM MAIN,
Executive Committee.

February 25th, 1898.

Temporary Headquarters of the Theosophical Society in America,
Hotel St. Andrew, 72d St. and Boulevard, New York City, N. Y.

Memorandum of Proceedings of Convention at Handel Hall, Chicago, February 18th, 1898.

The Convention was called to order at Handel Hall, Chicago, on February 18th, 1898, at 10.00 A. M. by President Neresheimer.

Mrs. Tingley was invited to a seat on the platform and made a brief address advocating peace and harmony.

Dr. Anderson was nominated temporary Chairman and elected without opposition.

Messrs. Page and Fussell were appointed Secretaries.

The roll of the Branches and Delegates was called and a Committee on credentials was appointed.

Mr. A. A. Purman was elected Permanent Chairman without opposition.

It was resolved that the order of business should be the same as that at the Convention of 1895.

A Committee of 13 on Resolutions was appointed with Mr. I. L. Harris as its Chairman, with power to add to its number.

Mr. Harris called his Committee together in the ante-room and the Convention continued its session without other event than a motion by one of the members to adjourn. The Chairman ruled him out of order and requested all delegates to remain in the Hall.

After a long wait it was announced from the platform that matters of importance were under consideration by the Committee on Resolutions and that they desired to add to their number. The names of some 30 or more persons, some of whom were not delegates, were then called. They responded and passed into the anteroom.

After another long wait the Committee on Resolutions returned, and the Chairman announced that certain resolutions had been under consideration which the Committee had unanimously voted to submit to the Convention. The Chairman of the Committee then read a series of resolutions, a "proclamation" by Mrs. Tingley and other papers purporting to be the Constitutions of "Universal Brotherhood" and of the "Theosophical Society in America" as a literary department thereof. He then moved the adoption of the resolutions and constitutions, and at once moved the previous question, thus cutting off all discussion. Several members and delegates rose with protests, objections and points of order and demanded a hearing, but the Chairman of the Convention refused to entertain them and immediately put the question to *viva voce* vote. The call for "ayes" was loudly responded to as was also the call for "nays,"

but the Chairman declared the question carried without any attempt being made to count or even estimate the vote.

Mrs. Tingley then announced that it was her "will and pleasure" to appoint Mr. Neresheimer as President of the T. S. in A.

A motion to adjourn was at once put and declared carried in the same way.

As the members were leaving, Dr. Anderson again called the meeting to order, and Mrs. Tingley made another address. She was respectfully listened to, but when several delegates rose to ask a hearing in turn, they were greeted with jeers and shouts of "No" and their voices were further drowned by a loud symphony on the organ.

Subsequent meetings were held in the Convention Hall on the following day, but these were conducted by those who had participated in the endeavor to absorb the Society into the new organization and possessed little interest other than curiosity to those who remained steadfast to the Constitution of the T. S. in A.

[The following are as nearly as possibly exact reproductions, as to style of type and so forth, of the printed copy of the Resolutions, Proclamation and Constitutions, which were read at Handel Hall, and which are referred to in the foregoing Memorandum of Proceedings.]

(COPY OF TITLE PAGE.)

RESOLUTIONS
PREAMBLE AND CONSTITUTION
OF THE
UNIVERSAL
BROTHERHOOD.

PROCLAMATION TO THE MEMBERS OF THE THEOSOPHICAL SOCIETY IN AMERICA
BY KATHERINE A. TINGLEY.

CONSTITUTION OF THE THEOSOPHICAL SOCIETY IN AMERICA.

Adopted by the Convention held in Chicago, February 18th, 1898.

(COPY.)

RESOLUTIONS.

WHEREAS, The Theosophical Society, founded by H. P. Blavatsky, in 1875, has passed through various phases and changes incident to its growth, and which were necessary in order to give its teachings proper expression.

And as H. P. Blavatsky prepared the ground for the reception of the foundations of the Temple,

And as William Q. Judge built thereon strong and lasting foundations,

Now it has become the arduous, but glorious, duty of their successor, Katherine A. Tingley, to *build* and make *visible* to the *world* the *superstructure* of the "Great Spiritual Temple of Truth."

WHEREAS, The reorganization effected at Boston, in 1895, and followed by organizations of Theosophists throughout the world, was necessary at *that time*, owing to conditions then existing. It *is now apparant* that we have *outgrown* the present form of organization, and that it becomes necessary for the *life* of the movement that it should be given a broader and more universal vehicle for its proper expression, and that in order to effect this a federation of all the branches in the world is essential.

WHEREAS, This Convention recognizing that the great development of the Movement during the past two years is almost entirely due to the wise leadership of Katherine A. Tingley, and particularly to the efforts of the Crusade around the world which she originated and carried to a successful termination.

THAT the work thus accomplished has broadened the lines and immensely increased the possibilities for the future and our responsibilities in connection therewith.

THAT the wise plans laid down and carried into execution by Katherine A. Tingley, aided by those who loyally followed her suggestions, have raised Theosophy above suspicion and ridicule and a subject understood only by a few, and has made it popular, and it is now favorably received throughout the world.

THEREFORE be it known that this Convention stands ready to adopt and carry into effect such suggestions as in the opinion of Katherine A. Tingley are for the best interests of the Cause.

The Theosophical Society in America has identified with it a *superb* literature relating to Theosophical philosophy by means of which all who have heard the broad message of Brotherhood can study more closely the subjects connected therewith and bearing thereon, and by reason of which it has become the recognized channel throughout the world for the distribution of such literature.

IT IS PROPOSED that a literary staff shall be established in connection with the Theosophical Society in America to better adapt the literature already existing to the needs of the times, and thus gradually build up a great world library in which shall be gathered ancient and modern literature of value to the highest interests of the human race.

WHEREAS, an organization known as UNIVERSAL BROTHERHOOD has been formed by Katherine A. Tingley, with the following declaration and purposes:

First. "We, the undersigned, in order to form a Universal Brotherhood, do ordain and established this constitution for the benefit of the people of the earth and all creatures."

Second. "This organization declares that brotherhood is a fact in nature."

Third. "The principal purpose of this organization is to teach Brotherhood, demonstrate that it is a fact in nature, and make it a living power in the lives of humanity."

Fourth. "The subsidiary purpose of this organization is to study ancient and modern religion, science, philosophy and art; to investigate the laws of nature and the divine powers in man."

AND AS THE CONSTITUTION of this organization provides for the carrying on of this great movement on the broadest possible lines of UNIVERSAL BROTHERHOOD.

AND BY THE ADOPTION of this constitution the difficulties and dangers existing at this time, and all future times, will be largely overcome, and tend to make our organization an invincible stronghold against future attacks from within and from without.

AND THIS PLAN having been originated by Katherine A. Tingley, and being in conformity with the idea expressed by her illustrous predecessors, H. P. Blavatsky and William Q. Judge, the convention would be failing in its duty if it does not unhesitatingly adopt this plan.

Now, therefore, be it

Resolved, that we, the delegates and representatives of all branches of the Theosophical Society of America now in convention assembled, and having full power to act on their behalf, hereby declare that we fully and unequivocally adopt and accept the plan hereby presented by the recognized Leader of the Theosophical movement, and the Outer Head of the Esoteric School, Katherine A. Tingley, as being necessary to unite at the beginning of this great cycle all departments of Theosophical work in one organization, and under the direction of one Leader and Official Head, Katherine A. Tingley.

Resolved, That the administration of the affairs of the Theosophical Society in America shall in future be under the constitution of Universal Brotherhood, which it hereby accepts and adopts. It also accepts as its Leader and Official Head, Katherine A. Tingley and her duly appointed successors.

Resolved, That new charters and diplomas shall be issued to all branches and members of the Theosophical Society in America, as provided in the Constitution of Universal Brotherhood.

Resolved, That all books of record, records, archives and property, excepting money belonging to us as the Theosophical Society in America, be and are hereby turned over to and declared to belong to UNIVERSAL BROTHERHOOD, their custodian to be Katherine A. Tingley.

Resolved, That all monies and funds now in hand, belonging to the Theosophical Society in America, shall continue to belong to it as the Literary Department of UNIVERSAL BROTHERHOOD.

(COPY.)

PROCLAMATION,

TO THE MEMBERS OF THE THEOSOPHICAL SOCIETY OF AMERICA, IN CONVENTION ASSEMBLED.

February 18, 1898.

FELLOW COMRADES:

At the beginning of this new cycle, an important epoch in the history of our Movement, I take the opportunity of presenting to you the outline of the plan in connection with our future work.

Before I became publicly identified with the Theosophical Movement, the plan which I now bring before you was well defined in conversation with Mr. Judge.

Those who have the real interest of humanity at heart, and who have been behind this Movement from its inception, protecting its interests, have plans well outlined in connection therewith, for years to come. In this great scheme of work, each one chosen to carry it on in the world, has certain definite things to do in furthering its interests, during his or her lifetime. The complete development of such plans, however, is limited by the attitude of the members. Every time any one is unfaithful and the whole Society consequently disturbed and shocked, the work is correspondingly retarded. Every day it has become mo e apparent that for the best interests of this work we require an organization which shall stand as an invincible stronghold against the storms which constantly beat around it. No one will question the fact that our experience in the past emphasizes the need of this step being taken.

According to an eminent authority, "the noblest title of the Theosophical Society is the BROTHERHOOD OF HUMANITY." If members fail to realize this, then, to quote the words of the same authority, "they need not undertake the task" of trying to make practicable a Universal Brotherhood. In an "Important letter" published in *Lucifer*, words emanating from the same source as those quoted above, are worthy of attention in this same connection. "Perish rather the Theosophical Society . . . than that we should permit it to become no better than an Academy of Magic and a Hall of Occultism." would also draw particular attention to the following words:

"The truths and mysteries of Occultism constitute, indeed, a body the highest spiritual importance, at once profound and practical for the world at large. . . . . They *have* to prove both destructive and constructive . . . constructions of new institutions of a genuine, practical Brotherhood of Humanity, where all will become co-workers of Nature, will work for the good of mankind, *with* and *through* the *planetary spirits*, the only spirits we believe in. Phenomenal elements previously unthought of, undreamed of, will soon begin manifesting themselves day by day with constantly augmented force and disclose at last the secrets of their mysterious workings."

The work of each messenger necessarily differs in many respects. H. P. B. attracted the attention of the world to the philosophy. W. Q. J. simplified the teaching and solidified the organization which she founded. And now it is my privilege and duty in carrying on that work so ably begun, to furnish an organization which shall be the "well made tool" by which the work can be carried forward into the next century on a grander scale than ever before, and adapted to the

needs of the time—an organization which shall be free, as far as possible, from the limitations hitherto existing, and which shall unify all branches of this great work:

I have, therefore, to announce that there has been established by me an organization called,

UNIVERSAL BROTHERHOOD
OR
THE BROTHERHOOD OF HUMANITY.

Through this organization, the Theosophical philosophy will be taught on the broadest possible basis. Students will be prepared to expound and illustrate the teachings, (hitherto understood and applied to a very large extent in a limited and metaphysical aspect only) in a way that they will be acceptable to the mass of the people and without raising prejudices which experience has shown to exist with regard to the many technical terms employed. Lecturers will be educated and familiarized with all subjects which tend to the advancement of the human race in every direction. In fact there will be no limit to the possibilities in future unless the limitations exist in our minds. In this organization the true interests of the work and workers are safeguarded.

I would also direct your attention to these words: "We have weightier matters than small societies to think about, yet the T. S. must not be neglected." In this plan which I am now presenting to you, these words have not been overlooked; "the T. S. has not been neglected." The Theosophical Society in America will form one of the most important departments of the UNIVERSAL BROTHERHOOD. Through it will be disseminated all literatures regarding the Theosophical philosophy. Books, giving detailed and definite knowledge for the student; pamphlets and leaflets, giving in a simple and readily understood form, the true philosophy of life to those who are thirsting and hungering for it. This work will be properly organized and given the attention which its importance deserves. A literary staff will be appointed, including all the able writers at present in the society, and some outside of it. Through their efforts as much as possible of our present literature will be amplified, and made more suitable for general distribution, and, indeed, all literature of any value or importance in this great work for UNIVERSAL BROTHERHOOD will also be introduced and distributed through the Theosophical Society in America. On this matter I have already formed some definite plans which I will submit later.

From what I have said, it can easily be seen that the importance of our future work cannot be overestimated.

By this means the Theosophical Society shall be known throughout the world, as the great channel through which may be obtained the necessary information on the subjects which the lecturers and exponents of the UNIVERSAL BROTHERHOOD shall arouse interest in. In this way those who have freed their minds from prejudice and wish to pursue closer study of the subjects treated of, will know where to turn for the information they desire.

This plan, as I have said, has been known to me for some time, but not until now could I give it out. This will explain why it is that the International Brotherhood League has been kept so long in a temporary form of organization. It now takes its fitting place as a department of practical humanitarian work in the UNIVERSAL BROTHERHOOD. Many of the existing temporary committees have achieved great success along the lines laid down, and are able to testify

to the importance of such work. Plans have been made for extending the work on a more permanent basis and on a more extensive scale.

It will be seen from all that I have said, that the great plan is complete in every respect. An opportunity is placed before all true workers in the Cause of Brotherhood to unite in accepting it and co-operating with me for the furtherance of our great Cause along the lines I have sketched. Each department—the Theosophical Society in America, and the International Brotherhood League—shall have its own officers, Executive Committee, and its own by-laws, by which its affairs shall be regulated and conducted, all under the Constitution of the Universal Brotherhood.

Students will remember that it was given out long ago that the public general exposition of Theosophy, along the lines hitherto followed, would cease. So that in laying these matters before you I am simply carring out the scheme as it was intended from the beginning. If each department of the work is entered upon in the true spirit, and carried out on the lines suggested, it will be established on a more permanent basis than ever and go on increasing from year to year. If I could only show each one of you the living picture of our future work as it presents itself to me, its wonderful scope, immensity and purpose, I know it would evoke in each one of you unbounded enthusiasm. As it is, I think all will respond in their hearts and at least catch the fragrance of the true spirit which underlies all I have said. I might say here that some eminent Sanscrit scholars, with whom I came in contact while in India, will be ready to give their services and furnish to the West much that is of value in Eastern literature and which has been hitherto obscured.

In conclusion I call upon you all to awaken to the importance of this occasion. Let us enter the new time with all its possibilities, and by the step we shall overcome the difficulties that seek to obstruct our path.

It behooves us to be on our guard, for the making or marring of the future lies in our hands. The record we are to make to-day should be of a unique character. Let us in the spirit of true brotherly love unfurl the banner of peace to the world, and endeavor more than ever to make Theosophy, and all that it implies, a living power in the lives of men.

KATHERINE A. TINGLEY.·.

(COPY.)

PREAMBLE AND CONSTITUTION

OF THE UNIVERSAL BROTHERHOOD.

We, the undersigned, in order to form a UNIVERSAL BROTHERHOOD, do ordain and establish this Constitution for the benefit of the people of the earth and all creatures:

ARTICLE I.

Sec. 1. The title of the organization shall be UNIVERSAL BROTHERHOOD, or THE BROTHERHOOD OF HUMANITY.

ARTICLE II.

Sec. 1. This organization declares that Brotherhood is a fact in nature.

Sec. 2. The principal purpose of this organization is to teach brotherhood, demonstrate that it is a fact in nature and make it a living power in the life of humanity.

Sec. 3. The subsidiary purpose of this organization is to study ancient and modern religion, science, philosophy and art; to investigate the laws of nature and the divine powers in man.

ARTICLE III.

Sec. 1. This BROTHERHOOD is a part of a great and universal movement which has been active in all ages.

Sec. 2. Organizations throughout the world adopting this constitution become integral parts of the BROTHERHOOD upon receipt of official notification of their acceptance as such. These organizations to be subject to whatever condition the authority of this BROTHERHOOD may impose.

Sec. 3. The central office of the BROTHERHOOD is situated in America.

ARTICLE IV.

Sec. 1. There shall be one supreme office in which shall reside paramount authority regarding all matters which concern the welfare of the BROTHEHOOD.

Sec. 2. The title of the person filling this office shall be Leader and Official Head.

Sec. 3. The Leader and Official Head of this organization is Katherine A. Tingley.

Sec. 4. The person filling this office shall serve for life or until her or his resignation.

Sec. 5. The person filling this office shall appoint her or his successor.

ARTICLE V.

Sec. 1. The Leader and Official Head shall be the Executive Officer of this BROTHERHOOD.

Sec. 2. The Leader and Official Head shall have the sole power to appoint all cabinet and general officers, superintendents and agents, and shall have the power of removing any or all of them at her or his discretion.

Sec. 3. The Leader and Official Head shall have power to declare the policy and direct the affairs of this BROTHERHOOD.

Sec. 4. The Leader and Official Head shall have the right to cancel or suspend the charter of any subordinate Lodge and shall also have the right to suspend or dissolve the membership of any person, when ever such action is in her or his opinion for the interest of the BROTHERHOOD.

ARTICLE VI.

Sec. 1. There shall be a Cabinet consisting of twelve members and the Leader and Official Head who is *ex-officio* member of the Cabinet.

Sec. 2. The duty of the twelve members of the Cabinet shall be to aid the Leader and Official Head in promulgating and establishing the measures and policies emanating from that office.

Sec. 3. The chairman of the Cabinet, together with four members thereof, shall constitute a quorum for the transaction of business.

ARTICLE VII.

Sec. 1. There shall be an Executive Committee of five, whose duty shall be to administer the affairs of the BROTHERHOOD under the general supervision of the Leader and the Official Head.

Sec. 2. Three members of this Committee shall constitute a quorum for the transaction of business.

Sec. 3. All official acts of this Committee are subject to the approval of the Leader and Official Head and are void and of no effect when disapproved by that officer.

ARTICLE VIII.

Sec. 1. Should any vacancy occur in the office of Leader and Official Head, the Cabinet shall have power and perform the duties of that office till the successor to that office takes possession of the same.

Sec. 2. The Leader and Official Head shall be the custodian of the archives of the BROTHERHOOD.

Sec. 3. The Leader and Official Head may appoint agents for any purpose and endow them with whatever power she or he may elect to delegate.

ARTICLE IX.

Sec. 1. There shall be a Treasurer whose duty shall be to receive and disburse all moneys as directed by the Finance Committee.

Sec. 2. There shall be a Finance Committee of three, whose duty shall be to raise and disburse money after consulting and obtaining the approval of the Leader and Official Head.

Sec. 3. The official acts of this committee are void and of no effect when disapproved by the Leader and Official Head.

ARTICLE X.

Sec. 1. Any person endorsing the principle purpose of this BROTHERHOOD, and whose application is signed by three members in good standing, may be received as a probationer, but shall not be an accepted member until a diploma is received from the Central Office.

Sec. 2. Every member has the right to believe or disbelieve in any religious system or philosophy, each being required to show that tolerance for the opinions of others which he expects for his own.

Sec. 3. Applications for diplomas or charters shall be made to the chairman of the Executive Committee and shall not become effective until signed by that officer and countersigned by the Leader and Official Head.

Sec. 4. Three or more persons applying for membership, or who are already members, may apply for a charter to form a subordinate lodge.

Sec. 5. No person may be a member of two lodges at the same time.

ARTICLE XI.

Sec. 1. Every subordinate lodge shall have the right to conduct its own affairs according to its own wishes, provided that its by-laws and acts are not contrary to the letter or the spirit of this instrument.

Sec. 2. The by-laws of subordinate lodges shall have the approval of the Leader and Official Head and are null and void if disapproved by that officer.

ARTICLE XII.

Sec. 1. A congress may be called by the Leader and Official Head to assemble at such place and time as that officer may designate.

Sec. 2. Each subordinate lodge shall be entitled to one delegate in the congress for its first three members and to one delegate for each succeeding thirteen members.

Sec. 3. It shall be the right of the Leader and Official Head, and of any general officer, and of any delegate to the congress, to bring forward any

matter for consideration by the congress which in her or his judgment is for the welfare of the BROTHERHOOD.

Sec. 4. The Leader and Official Head shall have the power to prevent the discussion of, or action on, any subject which, in the judgment of that officer, is against the welfare of the BROTHERHOOD.

ARTICLE XIII.

Sec. 1. It shall be the duty of the Cabinet to provide by-laws for the BROTHERHOOD, but no by-laws shall become operative until approved by the Leader and Official Head.

ARTICLE XIV.

Sec. 1. There shall be a literary department connected with this BROTHERHOOD to be known as "The Theosophical Society in America."

Sec. 2. There shall be a department of the BROTHERHOOD for the purpose of doing practical humanitarian work, to be called "The International Brotherhood League."

ARTICLE XV.

Sec. 1. The seal of the BROTHERHOOD shall be a circle made by a serpent swallowing its tail, enclosing the seal of Solomon, inside of which is the Crux Ansata, and at the Serpent's head a Svastica in a circle, the whole upon a seven-pointed star, hanging as a pendant from clasped hands and surrounded by the words "UNIVERSAL BROTHERHOOD."

ARTICLE XVI.

Sec. 1. The constitution may be amended by a two-thirds vote of a congress regularly called, but no amendment shall be of force until approved by the Leader and Official Head.

Katherine A. Tingley,
W. C. Temple,
E. O'Rourke,
Robert Crosbie,
Jerome A. Anderson,
Clark Thurston,
A. A. Purman,
Henry Turner Patterson,
S. B. Sweet,
Elizabeth Churchill Mayer,
H. K. Richmond Green,
Joseph Hall Fussell,
D. N. Dunlop,
Henry Harney,
F. M. Pierce,
Arthur L. Conger, Jr.,
William A. Stevens,
Alice Leighton Cleather,
William Lindsay,
E. Aug. Neresheimer,
Iverson L. Harris,
Walter T. Hanson,
W. Ross White,
Basil Crump.

(COPY.)

CONSTITUTION

OF

THEOSOPHICAL SOCIETY IN AMERICA.

ARTICLE I.

Sec. 1. This Society was formed by H. P. Blavatsky and organized by her with the assistance of Col. H. S. Olcott, William Q. Judge and others, on November 17, 1875, under the name of the Theosophical Society.

Sec. 2. This Society was reorganized in April, 1895, by William Q. Judge, under the name of the Theosophical Society in America.

Sec. 3. This Society has now become an integral part of UNIVERSAL BROTHERHOOD.

ARTICLE II.

Sec. 1. The principal purpose of this Society shall be to publish and disseminate literature relating to Theosophy, Brotherhood, ancient and modern religions, philosophies, sciences and arts.

Sec. 2. The subsidiary purpose of this Society shall be to establish and build up a great library, in which shall be gathered ancient and modern literature of value to the great cause of Universal Brotherhood.

ARTICLE III.

Sec. 1. The Central Office of this Society is situated in America.

Sec. 2. This Society affirms and accepts as its Leader and Official Head, Katherine A. Tingley.

Sec. 3. The person filling this office shall serve for life, or until her or his resignation.

Sec. 4. The person filling this office shall appoint her or his successor.

ARTICLE IV.

Sec. 1. The Leader and Official Head shall have general charge and direction of the affairs of this Society under the authority vested in her by the Constitution of the UNIVERSAL BROTHERHOOD.

Sec. 2. The Leader and Official Head may appoint a President, Vice-President, Board of Trustees, and such other officers as may, in her or his opinion, be necessary.

Sec. 3. The President and Vice-President shall be *ex-officio* members of the Board of Trustees.

Sec. 4. The Leader and Official Head may appoint a literary staff for the purpose of adapting existing Theosophical literature to the needs of the times, compiling new works, and assisting in building up a great library in which shall be gathered all literature of value to the great cause of Universal Brotherhood.

Sec. 5. The Leader and Official Head shall have the power of removing any or all officers, trustees, or members of the Literary Staff at her or his discretion.

Sec. 6. The President shall be Chairman of the Board of Trustees, and with four other members thereof, shall constitute a quorum for the transaction of business.

Sec. 7. The duty of all officers shall be to aid the Leader and Official Head in carrying out the purposes of the Society.

Sec. 8. All official acts of the President and Vice-President, Board of Trustees and all other officers are subject to the approval of the Leader and Official Head, and are void and of no effect when disapproved by that officer.

ARTICLE V.

Sec. 1. Should any vacancy occur in the office of Leader and Official Head, the Board of Trustees shall have the power and perform the duties of that office, under the direction of the Cabinet of UNIVERSAL BROTHERHOOD, until the successor of that office takes possession of the same.

Sec. 2. The Leader and Official Head shall be the custodian of the Archives Society.

ARTICLE VI.

Sec. 1. It shall be the duty of the Board of Trustees to provide by-laws for this Society, but no by-laws shall become operative until approved by the Leader and Official Head.

ARTICLE VII.

Sec. 1. This Constitution may be amended by a majority vote of the Board of Trustees, but no amendment shall be of force until approved by the Leader and Official Head.

MINUTES

Of a Meeting of Members and Delegates to the Fourth Annual Convention of the Theosophical Society in America, held in Room W, Palmer House, Chicago, at 4:30 P. M., February 18, 1898.

Meeting called to order by Mr. A. H. Spencer to consider what action should be taken in view of the proceedings at Handel Hall that morning.

On motion Dr. A. P. Buchman was elected Chairman and Mr. H. B. Mitchell, Secretary of the meeting. The Chairman addressed the meeting as follows :

"You have called me to the chair to preside at what I consider the most important event in my life. It has been reported that at the Convention held at Handel Hall this morning, a set of resolutions was passed which, in effect, were intended to permanently dispose of the Theosophical Society in America, by merging it into a new organization, the exact name of which is not now in my possession. Assuming that this is true I believe it becomes our duty to assume the responsibility of taking up the thread where it was dropped this morning and by placing proper officers in charge of the T. S. A., make it the instrument it was intended to be, and thus preserve to humanity a vehicle through which humanity can get the light of a higher and better life.

"Now, it is my opinion that what we do here to-day must be done deliberately, correctly and in such a manner as to preclude the necessity of doing it over again. Our only concern as to the action taken by the body at Handel Hall is the fact that they have left the T. S. A. I am now ready to hear each one of you speak what is in your minds."

Resolutions were proposed and seconded to the effect that inasmuch as the illegal action taken at Handel Hall that day constituted a practical abandonment of the T. S. in A., it became the duty of those who abided by the Constitution of the Society to carry on the Convention in accordance with the Constitution and proceed to elect officers to serve until the

Branches and members could be communicated with. The speaker therefore nominated Mr. E. T. Hargrove for President.

Mr. Hargrove spoke as follows:

Mr. Chairman and Friends—

"I propose to say now what I should have said this morning if you had had an opportunity to nominate me for the Presidency. First, let me thank you for the honor you confer, and then let me say what I would have said then: that I cannot accept the nomination.

"A word or two of personal explanation is due to those who desired to confer this post of responsibility upon me. You will be aware of the fact that since my resignation last September I have not opened my mouth in regard to any T. S. matter. Various views have been attributed to me by others, but I am not responsible for that, and as I will show you later my attitude has not changed since I was elected President in April, 1896. Last December Dr. Buck suggested to me that it might be well if I were to again occupy the office of President. This was at a time when he, like the rest of us, presumed that the Convention would be held in April as usual; so his proposition was preliminary and general. But on December 21st I wrote him, saying that under no circumstances would I accept the office, giving him some of the reasons which would oblige me to decline. On January 30th I wrote to one to whom I stand as a very sincere friend—I refer to Mrs. Tingley—and in my letter to her quoted from a paper written by me on Dec. 11th, which was read at the time to a few friends, in which I stated that even if an office in T. S. were offered me I could not accept it.

"But on Jan. 9th a few of these friends decided to 'run me' whether I liked it or not, and it struck me then that if they wanted to run me on that basis it was their affair, not mine; so I let it go, writing Dr. Buck, however, that I had not changed my mind or determination, in any respect. I thought that I could, perhaps, be used as a temporary peg on which to hang a very important principle, and so it proved. You will remember that I did not endorse the circular nominating myself and others for various offices.

"And now we come to the principle in question—and long after all of us who are now living have been forgotten among men, the same principle will be recognized as fundamental in nature. This is the principle of self-government. Does anyone doubt that W. Q. J. stood for autonomy and self-government? Do not some remember his fight for that principle in 1894–5? Some of us here present fought side by side with him then and know how he waived aside the mere charges against himself as matters of but transitory interest, insisting that the only real question before the members of the T. S. as such, was the issue of autonomy, the principle of self-government, and the freedom of our platform from dogmatism and priestcraft.

"A circular signed by several of those now present, issued on February 7th, if I mistake not, which deals with this great principle,

only came to my notice a few days ago—several days after it had been in general circulation. I did not sign it because I had not seen it, but it represents the views I have always held. In the June issue of the magazine *Theosophy* for 1896, you will find the following question by F. A. S., under *Questions and Answers:* 'Is the 'E. S. T.' any part of the Theosophical Society in America, and does any officer of the 'E. S. T.' have authority in the management of the exoteric Society?' The answer signed E. T. H. (myself), is as follows: 'The E. S. T., or so-called Inner Circle, is an organization entirely separate from the T. S. A. There is no official connection whatsoever between the two bodies. Many members of the E. S. T. reside in Europe and are members of the T. S. in Europe. Others are in India and Australasia. No officer of the E. S. T. has any voice in the control of the exoteric Society merely because he holds such office. The T. S. A. is a self-governing and autonomous body, whose officers are elected at stated intervals by the votes of the Branches represented by their delegates in Convention assembled.'

"If W. Q. J. were alive today—and you know how I loved and respected him—if he were Outer Head of the E. S. T., I should hold exactly the same position on this T. S. question as I do now, and I venture to believe that he would hold it too. And so far as H. P. B. was concerned you know as well as I do that he called himself her pupil; you also know what she wrote.

"So we can afford to consider this matter impersonally, in spite of the attempts that have been made to give it a personal coloring. One circular was issued, the object of which was to prove that Mrs. Tingley had not interfered with T. S. affairs. But what have her past actions, one way or the other, got to do with the *principle* of autonomy? Nor does it matter in the least what I have said or done, or left undone, whether as President or as a member without official position. It only matters when I am proposed as an office holder, and then only in so far as my attitude towards the Constitution of the Society is concerned. And this brings us to the real issue, the only issue, which is:

"Do the members of this Society, through their Branches, desire to elect officers who will support the Constitution of this Society as it may at any time exist? Or do they desire to elect officers who will over-ride the Constitution at any time, if bidden to do so by one whom such officers may regard as an occult expert?

"If the former, then they should get a declaration to this effect from those whom they propose to elect, for it is certain that some members recently holding office do not consider the Constitution as worthy of serious attention compared to what they deem occult 'authority.' If, however, they desire to elect officers who would over-ride the Constitution on the grounds named, what is the use of a Constitution? Why go through the farce of holding Conventions, why bother about proxies and delegates? Why not turn the whole thing over to some occult expert? And if that should be proposed, I would oppose it vigorously in a legitimate manner, but should, of course, abide by the decision of the majority of the members, so

long as they might proceed to alter the existing Constitution in the manner provided for in it and in its accompanying By-laws. This, as you know, can only be done by giving two months' notice to all members of any resolution to this effect to be proposed.

"So much for the general situation and for the principle of autonomy as applied to the T. S. in A. Perhaps you will allow me to go a little further and to attempt a reply to the question—Why is the autonomy of the Society a matter of such vital importance? My reply to that question is that the Constitution of the Society is or should be based upon the philosophy which has become dear to so many of its members, without having ever been officially endorsed by the Society to which they belong. The autonomy of the Society is based upon the autonomy of man—upon his inalienable right as soon as he becomes a man, to govern himself so far as he is able. This is a principle, a right for which the whole human race is struggling, an inheritance for which the soul of man and for which the soul of the world are alike the ever-lasting custodians. This is no clap-trap about 'freedom' as generally understood, for the highest freedom lies in obedience to the behests of the soul. It is a plea for freedom in that sense—in the sense of obedience to the voice of the divine wherever and whenever it may be recognized. *But it must be recognized*, it must meet with our own interior assent and we may be sure that that divine voice never over-rides justice, nor truth, nor reason, nor facts. No one can be a more firm believer in those whom we call Masters than I am; perhaps few members of the Society have better reason to believe in their existence than I have. But while I firmly believe that these Masters or elder Brothers guide the destinies of the Society, I as firmly believe that the last thing in the world they desire is to be officially recognized as its leaders. They desire the Society to remain free and undogmatic. Believing, as I have said, that they guide—*so far as they can*—its destinies, I believe they endeavor to do this through the hearts and the minds of the members as a whole, not through some official spokesman. Never have they issued orders to the members. The utmost they have done is to advise members and officials when asked for advice, and their advice has always been given on the highest ethical lines, leaving details to be worked out by those who received the advice and by their wordly advisers.

"So from my point of view—the view of a member who speaks in this respect for himself only, binding no other person, still less the Society of which he is a member—from my point of view it should be our aim to seek for light and guidance within ourselves, at least as far as our actions in connection with the T. S. in A. are concerned. 'The Master-Soul is one,' and whether we believe in Masters as living men or not, we shall hear the voice of the Master speaking within us if we will but listen. For that voice is the voice of the great Self which is common to us all. If we take that view, if we strive to reach that ideal, the members of this Society may yet become like one mind, a mind reflecting the highest truth. Even then we shall not always see alike. The mind of an

individual reflects different aspects of truth, but the individual learns to synthesize these differences and acts accordingly. We too, must learn—should be learning now—to synthesize our possible differences of opinion, eliminating all that seems intolerant, uncharitable, selfish —striving after the best. In that way we are certain to be acting in accordance with the unseen plans of nature and may rely upon nature to aid us in all our work for humanity and brotherhood."

A committee was appointed by the meeting to report upon the resolutions :

J. D. Bond, J. D. Buck,
G. E. Harter, J. W. L. Keightley,
William Ludlow, R. W. McBride,
A. H. Spencer.

Discussion of the general situation of the T. S. in A. was then invited. Judge McBride suggested that a Convention should be called in accordance with the Constitution and that full information should be given to the members ; that it should be remembered that an illegal act was a void act, and consequently no amendment or change in the Constitution could be considered as having been made ; that there were three members of the Executive Committee present, and if the other members of that Committee had signified their approval of the action at Handel Hall they had by so doing vacated their offices in the T. S. in A. Therefore it devolved upon the three remaining to issue a call for a Convention and to carry on the affairs of the Society by reason of the authority vested in them by the Constitution.

Mr. G. E. Harter suggested that this meeting be considered the regular continuation of the Convention, that the thread be picked up where it had been dropped that morning ; that our action here be taken on that basis and that it be then submitted to the Branches for their ratification.

Dr. J. D. Buck said that he represented seven Branches which had sent him proxies but that he did not feel that he could properly represent them or take any action on their behalf without consulting them, inasmuch as the present circumstances were quite unforeseen. He spoke further concerning the action at Handel Hall. He had not opposed the resolutions in Committee because he thought they would be legitimately discussed after the Committee had reported them to the Convention. But as those present knew, no discusssion had been allowed.

Judge McBride, as a member of the Committee which submitted the resolutions at Handel Hall that morning, said that he had

endeavored to protest against them in the Committee meeting, but that he had not been permitted to do so, and that the Chairman of that Committee had been incorrect in reporting the Committee as unanimously in favor of the resolutions.

On motion a Committee was appointed to arrange for meetings, etc., during the presence of visiting members in Chicago.

Committee appointed :

A. H. Spencer,
G. E. Harter,
A. P. Buchman,
H. B. Mitchell, (*Secretary.*)

On motion the meeting was then adjourned till 2 P. M., Feb. 19, 1898.

(*Signed*) H. B. Mitchell,
Secretary.

The meeting was called to order by the Chairman, Dr. A. P. Buchman, at 2:30 P. M.

Minutes of previous meeting read and confirmed.

Report of the Committee on Resolutions was submitted.

A point of order was made in regard to quorum present. A roll of Branches having delegates present was then called and it was found that there were seventeen Branches represented, twenty-one being necessary for a quorum.

Mr. Hargrove called the attention of the meeting to that clause in the Constitution by which the Executive Committee are empowered to fill all vacancies but that of President, and furthermore that under the Constitution they were the governing body of the Society between Conventions. Inasmuch as all but three of the Executive Committee had abdicated the day before, the three remaining ones had power to act.

Judge McBride gave it as his opinion that this was legal and in accord with the Constitution.

Dr. Buck, Dr. Buchman and Mr. Spencer, as the only three remaining members of the Executive Committee, then appointed William Ludlow, George M. Coffin and George E. Harter to complete the Committee.

The Executive Committee then met and appointed A. H. Spencer, Vice-President, (acting President) and Treasurer. As this gave Mr. Spencer an *ex-officio* position on the Executive Committee,

William Main was then appointed as a member in Mr. Spencer's place.

Mr. Hargrove moved a vote of thanks to Mr. Spencer for accepting these offices, as follows:

"Mr. Chairman and Friends:

Allow me to move a vote of sincere and sympathetic thanks to Mr. Spencer for having accepted the office of Vice-President or Acting President of the Theosophical Society in America. Those who have had experience of office-holding in this Society do not look with envy upon office holders. With a little imagination one might already perceive a crown of thorns budding around Mr. Spencer's brow, might almost see him hanging—prospectively—by one arm from a cross. But whatever tricks one's imagination might play, if one gave way to it—the fact remains that all present cannot fail to appreciate Mr. Spencer's self-sacrificing action in accepting office, particularly at this somewhat critical juncture in the Society's history. I therefore move that a vote of thanks to Mr. Spencer be recorded as having been unanimously carried by this meeting."

Seconded and unanimously carried.

Dr. Buck spoke on the necessity for funds—that if there was necessity for a Treasurer, there certainly was for a treasury; that the *Forum* should be re-issued, etc. For all this, money would be needed.

The Chair then opened a subscription, ($663.00) being immediately subscribed, $500.00 more being added later.

The Secretary was then instructed to read a letter of greeting from Dr. Franz Hartmann, Dr. Archibald Keightley's circular, certain resolutions passed by the H. P. B. Lodge in London, England, and a set of resolutions passed by the Staten Island T. S.

It was moved, seconded and unanimously carried that the Secretary be instructed to send Dr. Hartmann an acknowledgment of his letter and a digest of the proceedings of these meetings.

Report of the Committee on Resolutions was then made, the Committee reporting the following resolutions:

WHEREAS: The T. S. in A. is an autonomous organization existing under and by virtue of, a regularly adopted Constitution and By-Laws, in conformity with which the Government of the Society is vested in its Branches in Convention assembled; and

WHEREAS: The Constitution prescribes the only method by which it can be legally altered or amended, viz., 1st, that the proposed change or amendment shall be formally notified to the

Branches not less than two months prior to the date of the next ensuing Convention; and 2nd, that such proposed amendment shall receive the affirmative vote of not less than two-thirds of all delegates present and voting at the Convention; and

WHEREAS: At the Convention held in Handel Hall, Chicago, on the morning of Feb. 18, 1898, it was attempted to abrogate and annul the Constitution of the T. S. in A., to abolish and destroy the autonomy of the Society, and to convert it into a literary department of a new organization, having for its basis the vesting of paramount authority and supreme control in a single individual; and

WHEREAS: The resolutions to this effect, read to the Convention, were declared carried by a mere *viva voce* vote, under the operation of the "previous question," without prior notice to the Branches and Members, without debate, with all opportunity for discussion denied, and in disregard of numerous and repeated protests and points of order; and

WHEREAS: Such proceedings are wholly irregular, without authority or legality, and subversive of both the Constitution of the Society, and the rights of its Branches and Members; therefore

RESOLVED: That the proceedings had at the Handel Hall Convention are void and of no effect; and are binding only upon those members who shall knowingly signify their adherence and assent thereto; and can in no wise bind or affect those Members who refuse to approve those proceedings or to subscribe to the purposes and methods in accordance with which they were declared to be the action of the Convention; and further

RESOLVED: That the members of the T. S. in A. and Delegates to the Convention here assembled hereby affirm our purpose to abide by the Constitution and By-Laws of the T. S. in A. in accordance with our convictions, and in conformity with the declared objects of the Society and the purposes of its founders; and further

RESOLVED: That the Branches and Members of the T. S. in A. represented in this meeting, in conjunction with such others now in the Society, or as may hereafter be lawfully admitted thereto, and who shall signify their purpose to stand by the Constitution as now

existing, or as it may hereafter be lawfully modified, do and will, in law and in fact, constitute the T. S. in A.; and further

Resolved: That such officers of the Society as have participated, and such Branches as may hereafter conjoin in the unlawful attempt to subvert the Constitution and destroy the organization of the Society, thereby vacate and abandon their offices and charters; and further

Resolved: That in the judgment of this meeting, the remaining members of the Executive Committee, viz., Messrs. Buck, Buchman and Spencer, should at once proceed in accordance with the Constitution and By-laws, to fill all vacancies in the offices in the Society, save that of President; and that in due time, notification be made of the holding of a Convention, for the election of a President, and for the transaction of such other business as shall properly come before it; and further

Resolved: That full information of the proceedings of this meeting, with an account of that at the Handel Hall Convention, be communicated to all members of the Society.

It was moved and seconded that they be adopted as expressing the sense of the meeting. Unanimously carried.

Mr. Mitchell said that he had asked Dr. Anderson and Mr. Neresheimer in regard to the threatening letter which Mr. Neresheimer was reported to have received a few days before the Convention. They had confirmed the report; but Mr. Neresheimer had stated that the letter was an anonymous one. Mr. Mitchell brought this up as it was reported among many of the members that the letter was said to have been written by Mr. Hargrove or some of his friends, despite the fact that neither Mr. Hargrove nor any of his friends had heard of it before.

It was the opinion of the meeting that the matter was unworthy of further notice. To suppose that any one present would condescend to write such letters was absurd. Such rumors and rumored allegations should not be seriously considered, either now or in the future.

A vote of thanks to the Chairman was proposed and unanimously carried.

On motion the meeting was then adjourned, *sine die*, at 5:04 P. M.

(*Signed*) H. B. Mitchell, *Secretary*.

Dr. Hartmann's Letter.

Hallein, (Austria.)
February 1st, 1898.

To the Annual Convention of the Theosophical Society in America:

Dear Brothers:

It is with great pleasure that I remember the spirit of harmony which prevailed during our Convention at New York in 1897, and I regret exceedingly not to be able to be again present during this coming Convention. I therefore take the liberty, as an old friend of H. P. Blavatsky and W. Q. Judge, to send you greetings and in my own name, no less than a mouthpiece of many people in Germany and Austria to address to you the following in writing:

If we look at any church, Theosophical Society, or any similar co-operation or organization whatever, we always find, that it is an organism composed of many parts, each having its seven principles the same as any individual man. The physical body of such a Society is formed by the persons composing it, its astral body by their instincts and desires, the quality of their life depends on the quality of the spirit prevading the whole; the Kama Rupa is constituted by those who care only for the form of their Society, but do not recognize the spirit, and Kama Manas is represented by those intelligent members, who use their intellectual powers for the mere purpose of advancing the interests of their church or society, and if they do this in a spirit of intolerance and in opposition to the spirit of universal brotherhood, they represent the devilish element of their church. They constitute the animal body of their society, or the beast in each church, spoken of in St. John's *Revelation* and which has to be overcome by the spirit of the true church. The true church or Theosophical Society is composed of those who care for wisdom more than for the form in which it is to become manifest; they are more anxious that the light of truth should spread through the whole body of humanity, than that it should be made subservient to the interests of any sect or society. They work for the spreading of light through the darkness and not for the fattening and glorification of their Society, leaving the development of that material body to the law of its own nature, which is the law of Karma—this being the law of justice, according to which every enterprise will receive its reward according to its actions. Those who are wise and above society interests, constitute the head on the top of the body; they are the real leaders, whether or not their names are publicly known. The beast in the church is the same as the beast in each member and has to be conquered by the spirit of wisdom in the church and in each member; but if all the efforts in a Society are directed principally to the advancement of its own material increase and glory, the body will grow fat, but the spirit will depart and a Theosophical Society, from which the spirit of wisdom has departed, is "theosophical" only in name. Happily this has not yet taken place in the Theosophical Society in America, and all true followers of Theosophy remember with pleasure the wise

words spoken by Mr. Temple at the last annual Convention and which were received with acclamation and enthusiam when he said:

"Every man, every woman and every child on earth, if they are willing to work for the brotherhood of man and humanity, is a member of the Theosophical Society, whether they have diplomas or not." It is therefore not those who swear to the flag of a certain "leader" or cling to the dogmas of a certain "authority," however great such a person may be, who constitute the true and free Theosophical Society instituted by H. P. Blavatsky on the basis of universal brotherhood. If the external form and historical documents were decisive in this matter, the pope in Rome would have more right than any other "president" to call himself the only leader of the theosophical movement all over the world, to pose as the patented keeper of divine wisdom, to regard the external body of his church as the only means of salvation and to exclude the whole of humanity from the light of truth, unless they were to submit to his supposed infallible dictates.—

The Theosophical Society—founded at New York in 1875—has always been free and universal, recognizing no pope, prescribing no creed or dogma or authority, not even a belief in the existence of Mahatmas or Adepts—and this freedom was maintained until the dogma of the existence of Adepts was forced upon it by the mistaken proceedings against W. Q. Judge. Now—our endeavour in Germany, Austria and other countries is to make clear to the public the difference between the spirit and the form of its manifestation; to make everyone understand the absolute freedom of that Theosophical Society, which was instituted by H. P. Blavatsky and founded by Col. Olcott, W. Q. Judge and others, and to which all who act according to the principle—laid down in its constitution—belong. We desire to keep the Theosophical movement—in this country at least—free from the spirit of clericalism, intolerance and partisanship. However much we may esteem the greatness of this or that person, we do not wish to belong to any personality or to be the blind followers of any "leader," but we seek to attain Theosophy, the mastery of our own self. For this purpose we have not—as has been erroneously stated by some, founded a new or exclusive Society of our own, but we called the attention of all to the necessity of reviving the true spirit of that International Theosophical Brotherhood of Humanity, which has existed on the higher plane for thousands of years; whose laws and regulations may be found in all the books of the sages and among others in the Bible, where it says, "Thou shalt love thy neighbor as thyself." These are all the laws we need. We ask no "loyalty" to any personality regardless of principle, and we owe allegiance to no man, but we strive to be loyal to the principle of humanity and recognize as our brothers all who are willing to be recognized as such. True brotherhood is only possible on a theosophical basis, which is the recognition of the unity and indivisibility of the light of divine wisdom that shines into all, whether they belong to a church or not. This light is nobody's invention or

creation, and no one is excluded from it except by his own ignorance. It has found its expression at all times in different forms and organizations and one of these is the Theosophical Society in America. In that Society it will manifest itself so long as the spirit of tolerance prevails therein, and while that spirit prevails, shall we be glad to meet our brothers there and to co-operate with them.

Wishing you good success, I am—with many others across the sea,

Yours very fraternally,

(*Signed*) FRANZ HARTMANN.

Brotherhood, not subjection.
Co-operation, not vassalage.

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62 QUEEN ANNE STREET, LONDON, W.
January 27, 1898.

FELLOW MEMBERS:

I have to express regret for a statement which might easily be taken as having my authorization, and in that case I should have deceived you.

In the notice of my resignation of office as President T. S. E. (E.), you will remember that I said it was due to "reasons into which I will not enter." I desired to withdraw quietly and in silence.

In the January issue of *Universal Brotherhood* it is stated that I resigned because of "increasing medical practice." That was not my reason.

At the time of sending out my notice of resignation I also sent a copy of that notice to Mrs. Tingley personally, with a letter in which I said that I would no longer hold any official positon. I gave no reason whatever, and I said I should give none.

Finding my portrait published in the December issue of *Universal Brotherhood* as President T. S. E. (E.), I wrote to the editors of that magazine, enclosing a further copy of my notice of my resignation and requesting its publication.

To this I have no reply, but the January issue puts a reason into my mouth which I have never given to any one, which is absolutely without foundation, and which is given when the editors well knew that I had declined to give any reason.

So many other reasons, equally incorrect, have been assigned to me, that I now feel obliged to give my real reason for the very first time, in order that I may no longer assist, by my silence, in confusing the minds of those who entrusted me with office.

That office I regarded as a trust. I believed that you conferred it in reliance upon my known principles. I resigned it because I found it impossible to fulfil my duties towards you as I conceived those duties.

I firmly believe in the autonomy of the T. S., and the entire freedom and moral responsibility of its officers.

I firmly believe in the supreme duty of each man towards his own conscience, and the wrong of delegating that duty to any other.

I firmly believe that the intimate relation of all souls to the Oversoul obliges each man to develop his intuition and to look to the Light *within*.

I found it impossible to continue to hold office without violation of these principles, and I resigned.

I remain,
Faithfully yours,
ARCHIBALD KEIGHTLEY.

The following are copies of the above mentioned letters of resignation:—

62 QUEEN ANNE STREET,
CAVENDISH SQUARE, W.
November 17th, 1897.

DEAR SIR AND BROTHER:

Owing to circumstances into which I shall not enter, I find it wisest, in the interests which we have most at heart, to hand you hereby my resignation of the office of President of the Theosophical Society in Europe (England).

I trust I need not say that in ceasing to hold any official position I in nowise relinquish my interest in those principles which we together have done our utmost to uphold and to maintain. The principles of Universal Brotherhood, of justice and of the divine powers, entire freedom and unshared moral responsibility of each individualized human soul, will ever have my most earnest support.

Thanking you for your long continued and fraternal co-operation,

I am,
Faithfully yours,
ARCHIBALD KEIGHTLEY.

(*The above is the notice sent to the Executive Council in England.—A. K.*)

62 QUEEN ANNE STREET,
CAVENDISH SQUARE, W.
November, 1897.

DEAR P—, (Esoteric name for Mrs. Tingley)

You will see by the notice enclosed herewith for your information, that I have resigned the office of President of the T. S. in Europe (England).

Herewith I hand to you my resignation of the offices of President of the Central Group, E. S. T. in London, and of presiding officer of the Council, E. S. T.

I wish to hold no official position, retaining only my simple membership in T. S., E. S. T. and Council.

In so doing I act from interior conviction alone, consulting with no one, and seeking advice from none, relying only on the assent which is sought by every man intent upon his duty. The contrary will be asserted, but such assertion will be false, and I here state the plain truth.

I have the satisfaction of knowing that there are now numerous workers, so that my place will be easily filled.

While I resign all official position, I assign no reasons, so that no one shall be able to say why I have done it. I shall then be still able to use my best endeavours for the spread of the principles of Theosophy and true ethics.

(*Signed*) ARCHIBALD KEIGHTLEY.

(An acknowledgment of this letter was received from Mrs. Tingley.—A. K.)

Resolution moved by Dr. A. Keightley, seconded by Thomas Green, at a recent meeting of the H. P. B. Lodge, of London, England, and unanimously carried:—

RESOLVED: That this meeting re-affirms the autonomy of the T. S. in Europe and of its National Branches, and the entire freedom and unsectarian nature of its platform, and the individual moral responsibility of its officers to the members alone.

TO THE SEVERAL BRANCHES T. S. A. REPRESENTED BY THE UNDERSIGNED IN THE RECENT CONVENTION, AND OTHERS INTERESTED.

BROTHERS:

You will find the action of the majority in the form of a new Constitution and a new Society, of which the T. S., so called, is to be a literary department. You will be asked to surrender your charter and accept the new order of things, and, as I have committed you to nothing as your delegate, I unqualifiedly advise you to read the whole proceeding carefully, including the minority report, before taking any action whatever.

The whole thing was "cut and dried" before the convention and in print for distribution in twenty-four hours. It was reported to the Convention by a large committee, but *not* unanimously, as alleged; it was rushed through without a word of debate, by the most approved political measures, by "moving the previous question" as soon as a section was read; it was then declared *adopted*, and then when a few sane individuals in the back of the hall tried to say a word in protest they were met by jeers and derision and finally drowned out by the organ, which had opened the meeting with "Parsival." Mrs. Keightley (Jasper Niemand) who had come from London to attend the Convention, tried to speak, but was hooted down like the rest. It was the most brutal scene I have ever witnessed, not excepting political primaries.

Please observe in the above recital I have told *how it was done*. As to *what* was done, I refer you to printed documents. When the whole proceeding is justified by saying that it was ordered by the masters revealed to us by H. P. B., I say *it is a living lie!* and challenge one particle of proof.

The minority met Friday P. M. and organized, and the report of their action will be forwarded to you as soon as printed. The

majority of delegates having abandoned the T. S. A. and violated its Constitution, three members of the Executive Committee, acting under eminent legal advice (Judge McBride, of the Superior Court of Indiana), filled the vacancies of the Executive Committee, appointed a Vice-President and Treasurer, and the T. S. A. is absolutely unaltered. Nearly $1,000 were subscribed on the spot to carry on its work. The *Forum* is to be immediately re-instituted, and Judge's last work, the old *Path*, as *Theosophy*, revived after a *trance* of a few months.

The link is kept unbroken. Go slow ; be prudent and dispassionate. The Masters never rush any one into a maelstrom of passion ; only human weakness can do that. Their ways are ways of pleasantness and all their paths are peace.

Since the Convention adjourned I have learned that, in a secret meeting, I was accused of breaking a promise to meet the "Council." I distinctly said, in the presence of two witnesses, that I would *come if I could*, but thought it *extremely doubtful* as I had several engagements already. Further comment is unnecessary.

Fraternally,
J. D. BUCK.

The two Brooklyn Branches, the Cincinnati, Dayton, Indianapolis, Staten Island, St. Louis and Washington Branches, are reported to have already repudiated the action taken at the Handel Hall meeting, asserting their continued allegiance to the Theosophical Society in America.

Official reports of the proceedings of these and other Branches will appear in subsequent issues of *The Theosophical Forum.*